

# THE CHRISTIAN AMBASSADOR.

DEVOTED TO DOCTRINE, MORALITY, LITERATURE, AND RELIGIOUS INTELLIGENCE

We are Ambassadors for Christ....Be ye reconciled to God.

VOL. I.—NO. 52.

NEW-YORK, SATURDAY, NOVEMBER 4, 1848.

\$2.50 A YEAR

## The Christian Ambassador.

Wm. S. Balch, Otis A. Skinner, and S. C. Bulkeley, Editors.

PUBLISHING OFFICE 140 FULTON STREET, SECOND FLOOR.

## Foreign Correspondence.

LETTER FROM BR. BALCH.

No. LXIX.

FRANKFORT ON THE MAIN, }  
AUGUST 1, 1848.

BRs.:—You will excuse me, perhaps be glad of it, if make one step from Dresden to Cologne—a pretty long one, but quickly made—where we spent last Sunday; I will tell you how. We arrived in C. at 8 A. M., took breakfast and started for the Cathedral or Dom Church, an immense pile begun in 1248, but not yet finished. The tower at one end was built to the belfrey, about 50 feet, half its intended height, and the other is not more than 20 feet from the ground. The bell, weighing 5,000 lbs., hangs in the former, and the crane by which stones were raised is still standing. The other end, choir and chapels surrounding it, were built centuries ago in a splendid and magnificent style. The nave has been lately built up to the roof and covered. Neither the outside nor the inside is yet completed, and may not be for half a century. The whole contains 104 columns. Four of these columns are 30 feet in circumference and 10 feet high. The finish and furniture are extravagant, cannot say beautiful, because there is too plain an attempt to show off. The whole is overdone. Service has been held five hundred years in the finished part, which is everyway sufficient for any congregation which will ever assemble there for worship. This church was robbed of its rich and gaudy ornaments, relics and treasures in 1794, which are not all restored. When the French occupied the city they stabled their horses in one part and kept hay and grain in another, and the soldiers occupied another part. The music in the church said to be very grand. It was quite too martial for us. The service is performed in great pomp. It was high mass for Duke John and the National Assembly of Germany. Drums, bugles, &c. were in the choir. The six females in the front row formed part of the choir. Heretofore we have seen no females in the choirs. How many men there were I cannot say. Four priests (one ashop) served at the altar, helped by twenty-four candle-bearers, and incense-bearers, and three standard-bearers, besides boys, friars, &c. The people, except military officers, noblemen, and favorites, to whom we chanced to belong, worshipped outside the screen surrounding the altar. The whole was performed with all formality, nobody being able to understand a word that was read or spoken, but when the bell indicated it to be the right time the people all bowed and crossed themselves. This was several times done. We left before the whole was concluded, and stepping into several churches on our way, we came to the market place at 2 to see the great military parade, in which the Berg (artisan) soldiers were reviewed by the army officers, who, on the part of the Prussian soldiery, presented the hand of friendship, which was regarded as a sort of ratification. The act was followed by three cheers, then the soldiers marched in review and then were dismissed.

Next Sunday the regular soldiers are to swear allegiance to Archduke John, the newly elected President of United Germany. This requisition by the new or Revolutionary government is a bold thrust at all the kings of this country, and has startled them from their apparent security, and alarmed them for their fate. All sorts of reports are in circulation as to the course which will be taken by them. Things are coming to a fearful crisis, and it is expected next Sunday, the day appointed to procure the oath of all the armies, will witness, in some places in Prussia, that is, at Berlin, in Hanover, Saxony and Austria, such fearful scenes as have not taken place these many years. It is feared there will be an open outbreak, that the tocsin will be sounded which will set all Germany in commotion. We are treading upon the thin shell of a volcano, hot with the embers of royal ambition, and ready to burst in an overwhelming blaze of wrath upon the monuments of the present time. Thank fortune we shall be well on our way to the cool and mighty Alps, where freedom has long had a home among a hardy and noble race.

The passage up the Rhine from Cologne is grand. My pride of American scenery has been considerably humbled within twenty-four hours. The Saxon Swiss is, in its way, unequalled in beauty. Our noble Hudson, with its rugged and lofty banks, is in many respects superior to the Rhine. But I am free to admit that, in many respects, the Rhine has just claims to preference. Its banks are not so rugged, but capped with old crumbling towers, their sides terraced with vineyards, and numerous villages along the winding shores, they present a variety of beautiful scenery such as we find upon no American river. We cannot build gray old castles and make centuries for the vine to creep over their crumbling walls. We cannot dig away the shelving rocks to plant and nurse the grape. We cannot march armies down the precipitous banks, or marshal hosts in battle array to batter down walled towns, rend churches, demolish monasteries, and ravish nunneries. Nay, there are tales and legends, true and false, spun all along the Rhine, which would be the sheerest fictions if related of American streams. Twenty centuries, helped by different nations laboring hard with sword, and scimitar, and pickaxe, have done for the Rhine what no man wants done in our land of political and religious freedom. Rome and the Goth, Charlemagne and Frederick, Bonaparte and Blucher, aided by the shepherds of the church, and the vine dresser, have decorated these steep, rough, winding shores with laurels of a glory more mixed and faded than we can boast for the banks of our own more noble rivers. Yes, and poetry has here tuned her lute with ditties, or strung her lyre with noble and patriotic songs which are yet to be chanted in the groves beside the sweet waters of our own native land. But, whew, I am getting far up the Rhine without finishing what I had to say of a Sunday at Coln, as they call it here.

Well, in the afternoon we went, first to the church of Ursula, founded by that saint, in one transept of which she is buried under a lofty black marble tomb, with a full sized figure of the pious and handsome woman lying upon the top of it wrapped in her robes of death, with a dove standing at her feet. Around the church, in niches covered over with glass, and in large cases in the transept are packed away the bones, skulls, &c., of 10,000 virgins. I cannot say that is the exact number as I did not count them. But this much I do know, that there are hosts of bones having once belonged to the an-

imal species, piled up in numerous places about the church, for in several places the windows were broken so that I took hold of them. Whether human bones or not, may not be so easily determined. They might have been gathered from any grave-yard.

We also went to St. Peter's church to see the font where Reubens was baptized, near the painting he gave the church. Also, the house where he was born, the same one in which Marie de Medicis died, who is buried in the Cathedral just back of the high altar, between it and the chapel of the three kings, which contained the bones of the three Magi who worshipped Jesus, brought here by the Crusaders from the Holy Land. The house of Reubens has been modernized and looks very fine. Two tablets announce the facts above stated.

After spending some hours in our room in the "Hotel Cologne," which stands close on the banks of the Rhine, which is certainly a lovely stream, and overlooks the bridge and boats and the village of Metz opposite, we stood up by the window and gazed upon the scenery. It was dusk, and the gardens in which bands had been playing for several hours, were brilliantly lighted, and hundreds of people were passing over the long bridge, built on boats, to and from the gardens. We went over. Two large gardens were crowded with people drinking coffee, tea and beer, smoking, &c., in both of which large bands were playing. Between the two was a large ball room with music and dancing, which, from a look through the windows, we judged was numerously attended. All the streets were alive with people. The shops had been open all day, and numerous market women were in the streets with fruits and vegetables for sale. To us there is something singularly out of place in all this kind of business on Sunday. We may have too much of the old Puritanic blood in us, but it does really seem wrong to invade the silence, solemnity and moral grandeur of the Sabbath day, which should be sacred to moral and religious culture, and deep spiritual devotion, and waste its holy hours in such light and thoughtless amusements. There is something exceedingly out of place in such Sunday recreations, as we view it.

Yesterday we came up the Rhine on a steamer, in company with six other Americans whom we met, and eight Englishmen and women. We felt quite at home to be where our language was purely used. The incidents of our romantic voyage and the description of the scenery, I have not time to relate. It was all I could do to keep notes of it. We left the Rhine at Biebrich, the residence of the Duke of Nassau, a small town from whence we took an omnibus to Wiesbaden, where we spent the night. This morning we took a bath in the celebrated mineral waters, hot from the spring. The bath was prepared warm from the natural spring at a temperature of 85°. The steam itself is 150. The bath was covered over with a scum, indicating anything but purity and health. It is strange that reasonable people should be left to believe health may be restored to the sick quicker and more surely by using dirty, putrid, medicated waters, than pure, crystal streams. One reason, probably, is that many take regularly and nightly baths at these places who never think of bathing at home in pure water. Wiesbaden is generally a place of great resort. But the present season, on account of the troubles and consequent pressure in business, has been exceedingly dull, so much so that these large establishments are suffering heavy losses.

We are now in Frankfort, the political centre of Germany, just now. The assembly or parliament is in session. We visited it to-day. It meets in St. Paul's church, which is an ellipse and admirably suited to the purpose to which it is appropriated. The assembly is composed of representatives from all parts of Germany, some 500 or 600 good-looking Germans. This body holds the fate of Europe in its hands. If they go straight on in the spirit of a Christian patriotism, success and

glory will crown their labors. If they go too far or stop short, they may clog but they cannot destroy the progress of political freedom and the cause of equal rights.

I met to-day, at dinner, two more Americans, young men from New Haven, bound for the Alps. We are in company with a gentleman from Milwaukee, just returning from Palestine. He encourages us to go forward. I am trying to arrange to go out to Giessen to see Dr. Credner, but fear I shall not succeed, the conveyances being inconvenient to suit our other arrangements. I shall do my best, however, for I hear he talks of coming to America to reside. He sustains a high reputation in this country among the liberal portion. W. S. B.

## THE CHRISTIAN AMBASSADOR.

New-York :

SATURDAY, NOVEMBER 4, 1848.

S. C. BULKELEY & CO., PUBLISHERS.

### CLOSE OF THE VOLUME.

With this number we close the present volume of this paper. In reviewing the labors of the year, we find many causes for gratitude to God. We have had uniform good health, and been able to pursue our labors without interruption. We have also had the hearty co-operation of those who have been long tried and faithful friends of our Zion. Many of them have done us great service in procuring subscribers. Would it be proper to mention names, we could present a long list of those to whom we are under great obligations. We would hold up their example to others. We have not probably a single patron, who could not, with a little effort, obtain a subscriber. We would respectfully ask, therefore, all our patrons to use their exertions, in extending the circulation of our paper. We ask this, not only because we need double the patronage which we now have, but because the wider our circulation the greater is the amount of good which we can do. We trust then, that all who wish to extend the knowledge of our glorious religion, and gain converts to its blessed truths, will lend us their hearty aid. Though our patronage has been much increased during the year, our list is yet small, in comparison to what it should be. A paper published in the Commercial Emporium of our country, a place which is visited often by men from every state in the Union, ought to have a list of six thousand patrons. And we hope, that the day is not distant, when we shall have such a list.

Many of our ministers have laid us under great obligations to them, both for subscribers and contributions. We feel truly thankful for their aid; and we hope that they have been fully compensated by the good which the paper has done among their people. That it has had a useful mission, we have reason to believe, from the testimonies in its favor, which we have received from numerous places. Besides, from our long experience in the ministry, we have had ample opportunity to judge of the good which a religious paper does in a Society. It is read by the young and the old; it keeps them informed in regard to the state of our cause; it instructs them on many topics which are not suitable themes for pulpit discourse, and it aids in rendering them familiar with our mode of explaining difficult texts and defending our peculiar views. Those who read a religious paper are the most likely to understand our faith and be interested in its duties. We have always therefore, rejoiced when we have heard, that our parishioners were readers of a religious paper.

There is another class to whom we feel thankful. They are those who have paid their subscription. In saying this, we do not wish to convey the idea, that we do not regard our paper

is amply worth all we charge for it. The amount of matter which we publish is very large, and our list of contributors very numerous. We feel certain, therefore, that every man receives the worth of his money. We speak thus because we have no wish to be classed with the receivers of charity. We want subscribers, and we are thankful for all that we can obtain; but we intend to make our paper a full equivalent for the subscription. Still, we feel thankful to all who have paid us; for by their promptness we have been able to discharge our obligations, pay our rent, our paper maker, our printer, our clerk, our carriers, our interest. Yes, patrons, interest! We owe—we owe much! We created a large debt when we purchased this paper. Some of this debt will be due in a short time; and we shall want, therefore, every dollar that is owing to us. Shall we have it? There is an answer that is better than *yea*.

The mechanical execution of our paper has not been all the time such as to please us. Paper-makers have disappointed us, and printers have done as much. We have often been mortified by errors that have been wholly inexcusable. But for some time past the appearance of our paper has been good, and it has been freer from typographical errors. We have now an experienced proof reader always in our office, and we promise to have our paper as well published as any. The next volume we hope to render much better than the present. The articles on Europe, which will be written from notes taken during several months travel, we trust, will be interesting and instructive. We have engaged correspondents in many of the states, and we have the promise of articles from many of our best writers, and we intend to be more industrious than we have been, and do our best to make our paper instructive and useful. We have worked together for a year most pleasantly, and if the cause requires it, we will continue to work for many years to come.

We hope to lose none of our patrons. There was never a time when a paper was more needed in this City than it is now. The enemies of our faith are active; they use their utmost exertions. During the year we have had much to encounter, not only from old foes, but from a few who once walked with us. But we cannot turn aside from the truth. We know of nothing better than the Gospel of Christ, and we ask for no higher or holier Teacher than he, who is the Way, the truth and the Life. We love his religion, and are willing to exert our utmost powers for its advancement. By the pulpit and the press, in public and in private, we will defend it, and call for its universal triumph. We love it, because it is the truth of God, and its reign is one of peace, and freedom, and we.

#### M. H. SMITH AND HIS ENDORSERS.

An apology is due to our readers for again obtruding upon their notice the name of an individual so lost to truth and decency, as the author of that infamous book entitled "Universalism not of God." We repeat what we have before said, that on his own account we do not consider him, or anything he may do or say, as worthy of the slightest regard, but that we are induced to notice him solely on account of those who countenance and support him in his wickedness. Universalists, and all others who were disposed to know the truth, have long since become satisfied in regard to the unprincipled character of the man, but there is a large portion of the community who have never seen the exposure that has been made of his recklessness and depravity, and who are in danger of having their minds poisoned, and being deceived and led astray from the truth, and it is for the benefit of such that we write. No apology is deemed necessary for giving the following paper to the public. If it contains truth, the author ought to

thank us for making it known, and the public have a right to it. If false, the public ought to be warned against deception, and the author of it held up to the reprobation he so richly merits. The circumstances, which called it forth are briefly these. No small stir has been created in Woodbridge, N. J. and vicinity, within a few months past, by the preaching of Universalism in that neighborhood. With a view to prevent the spread of truth in that region some evil-minded persons procured Smith's writings and circulated them there. As soon as this trick of our adversaries was known, prompt measures were taken to expose the character of the man and put the people on their guard against deception. In consequence of this it became necessary that Smith should have an endorser. Dr. Bacon of New Haven, Connecticut, having been appealed to for this purpose, in a letter from a prominent member of the Orthodox church, made the following reply. We heard of this letter some time ago, but as it was secretly circulated among the members of the church and shown only to such as were supposed to be in their interest, we were unable to get a sight of it or to obtain a copy until quite recently.

We now give it to our readers as furnishing another striking illustration of what is considered orthodox morality in this age of the world. We trust that no one who reads it will blame our orthodox friends for wishing to keep it out of sight, and we trust that the author of it will not feel very proud of the notoriety it gives him.

NEW HAVEN, 18th July, 1848.

DEAR SIR:—Your letter of the 3d inst. directed on the outside to the First Church, New Haven, Conn., was delivered at the Post Office to one of our deacons, by whom it was handed to me.

The Rev. Matthew Hale Smith united with the Church under my pastoral care, the First Church of Christ in this city, on the last Sabbath in the year 1840. I had known something of him by reputation several years before, when he was the preacher to a Universalist Congregation in Hartford; but my personal acquaintance with him commenced some time that year. At that time he was residing in New Haven, with his wife, and was attending lectures in the Theological Department of Yale College. He was not admitted to membership in the Church without being first publicly propounded as a candidate (according to our custom) that opportunity might be afforded for any objections to him on the score of moral or religious character. No objection was offered, nor from that day to this have I ever had any reason to suppose that his moral character was, in any way, exceptionable or doubtful. A few weeks after his reception as a member of the church he was licensed to preach the Gospel by the Association of the Western District of New Haven County; an association which includes among its members the President, and two of the Theological Professors in Yale College, besides other ministers well known to the public. Since that time he has been a very active and useful minister of the Gospel in the Congregational and Presbyterian connections. For a while he was Pastor of a Congregational Church at Nashua, New Hampshire. At one time, if I remember right, he was Pastor of a Presbyterian Church in the City of Washington. At present he is pastor of an Orthodox Congregational Church in Boston, and is in good standing with his brethren in the ministry and with the Churches. I have no doubt that the narrative in Mr. Smith's book is entirely true. I have conversed with Dr. Hawes on the subject, and know that his representation of the facts, so far as he is concerned, agrees entirely with Mr. Smith's.

As for the stories which the Universalists tell about him, you may be sure that if such stories had any truth in them they would have been proved before now, and he would have been disgraced and silenced. The Orthodox, be they ever so bad, are not fools enough to uphold a man against whom such

things can be proved, and you cannot doubt that the Universalists would very promptly and unsparingly prove Mr. Smith to be a most licentious profligate if they could.

Yours in haste,

LEONARD BACON.

Well, if Rev. Mr. Bacon and his Church did not know that M. H. Smith was a bad man, and that he had been guilty of conduct that would unfit him for membership in any community or body of men on earth, save that of an orthodox church, it must be regarded as entirely their own fault. And if Rev. Dr. Hawes and the President and Professors of the Theological Seminary at New Haven, have been guilty of lending their sanction to some of the most outrageous falsehoods that ever disgraced a licentious press, and if they have been guilty of the sin and shame of foisting the author of those falsehoods upon the public as a teacher of morality and religion, they are left entirely without excuse or apology in so doing. They might have known the facts if they would, and if they choose to shut their eyes to the truth and trample upon that divine command, "Thou shalt not bear false witness against thy neighbor," on them must rest the responsibility. We do not believe that they will be justified at the court of Heaven for lying about Universalists, and we very much doubt whether candid minds on earth will hold them guiltless in this matter.

We deem it entirely unnecessary to repeat the evidence which has so often been published, and with which our readers are familiar, that M. H. Smith is regarded by those who know him best as a most notorious falsifier, and that his statements in regard to Universalists and their sentiments are utterly unworthy of credit. Let all who feel an interest in this matter procure and read a work entitled, "Review of the Life and Writings of M. Hale Smith, by L. C. Browne." In that work it is conclusively shown, that while in our connection he was most notorious for his propensity for fibbing, and that he was repeatedly brought under discipline for giving way to this propensity; that it was while charges for an offence of this kind, of a most aggravated character, were in circulation that he withdrew from our connection; and finally, that since his pretended conversion to orthodoxy his character has not at all improved in this respect. And this is made to appear not upon the testimony of Universalists who might be supposed to be influenced by their prejudices, but by the testimony of men who have no particular sympathy with the views of Universalists, and who in point of standing and respectability are immeasurably above those narrow-minded bigots, who have stooped to the meanness displayed in the letter which has called forth these remarks. If any doubt the truth of our representations, let them appeal to the Hon. J. H. Steele, Peterboro, N. H., ex-Governor of that State, or to Hon. Horace Mann, successor to Hon. J. Q. Adams, as representative in Congress, as to what they know of "Smith's character for truth and veracity" since he has been an Orthodox minister. Browne's Review of Smith may be obtained at his office.

S. C. E.

#### A LETTER FROM BALTIMORE.

Right glad am I to hear from Baltimore, a place endeared to my heart by many holy memories. I was the first preacher of our denomination ever settled in that pleasant city. I went there when the cause was weak. Six individuals guaranteed the salary I was to receive, though if my recollection serves me, the income of the Society was the first year sufficient to meet all its expenses. I found there kind and faithful friends. Our meetings were held in a neat church, pleasantly located in St. Paul-street. It would seat between seven and eight hundred people, and was always well filled with attentive hearers. At the time I left, the site of the church now occupied had been obtained, and about \$12,000 subscribed for the erection of a house. A plan had been adopted, which was drawn by Mr. Minfield, for a house that would hold be-

tween eight and nine hundred people. Such a house our friends could have built with ease. It was, however, decided soon after I removed, to build one much larger, and more expensive; and in accordance with that decision, the present house was erected. It is a spacious and elegant building, and the largest in our denomination. Though its cost greatly involved our friends, they will, I am confident, yet rise above their embarrassment. The society has ever embraced many true hearted and liberal men—men who have always had an open hand and a willing heart. I rejoice to hear, that it is taking measures to pay off its liabilities, and sincerely do I hope that it may succeed. I would say to the friends, make one united, strong, noble effort, and be free. Then your Zion will put on its beautiful garments, and great numbers will join you in your solemn yet joyful worship. Br. Shrigley has been a faithful minister in Baltimore. He has toiled unremittingly, and well nigh worn himself out in the cause. I am glad to hear, that his health has been improved by a year's respite, and I regret that it has not been wholly restored. He is a discreet man, and nobly has he defended the cause of truth.

The following letter is from one whom I well remember when he was a mere lad. He entered the Sabbath school when it was organized and was regular in his attendance. He has ever been interested in our religion, and has rendered it, in many ways, important service. I thank him for his well written and interesting letter, and commend it to the serious attention of all the readers of this paper. His remarks on Sabbath Schools are of the utmost importance. I should be glad to hear from him often. Also from Br. Shrigley. O. A. S.

BALTIMORE, Oct. 21, 1848.

BR. SKINNER:—You will, no doubt, be glad to hear from "old Maryland," the scene of your labors in years gone by. Those to whom you then preached the "word" are many of them gone down to the tomb, and the children to whom you were wont to impart the "wise admonitions of the Lord," have come upon the theatre of action. How great the change of a few short years, and what lessons of morality it teaches to the reflecting mind. We see before us the doom of man's noblest achievements. The ruin and decay of time, but serve to remind us of the mutability of all human greatness and grandeur. How much more then in view of these facts, should we rely upon God, the Universal Father, and let all our energies be employed for the exaltation of his glory, and his power—for

"The sovereign hand,  
Which spread the ocean and the land,  
And hung the rolling spheres in air,  
Hath for us all, a Father's care."

Our church has passed through many trials since you were in our midst, and great have been the exertions of our opposers to crush us; but thanks be to God, we are yet able to preach the Gospel and publish salvation to all the world. There is not a denomination of professing Christians in this city, except (I believe) the Catholics and Friends, who have not denounced Universalism from the pulpit, and warned their hearers from embracing or even listening to this "heresy." Societies have been formed ostensibly for the suppression of Popery, but in reality to give a quietus to our doctrine, but all have failed. Herner, Collins, Reese, Breckenridge, G. F. Adams, and such of their co-workers, have long since given up their work as fruitless. We are now pursuing the even tenor of our way unmolested.

Brother Shrigley, during all this war against us, met their abuses and misrepresentations as a Christian. He has labored hard for us, and his vigilance has ruined his health. For the past year he has had a respite, and now after a lapse of 12 months, has again taken charge of the society, although

ed to health. He has endeared himself to the society for whom he has labored so long and faithfully, and we earnestly pray that God, in his wisdom, may spare him for a long season to preach his "divine word."

Our church has been beautifully frescoed, and otherwise renovated. The funds to accomplish this much desired object, were raised at a Fair, held by the ladies last November. The pecuniary position of the Society is not as flattering as I would like, but we hope ere long to be free from debt. The trustees are making strong efforts to accomplish it. A few liberal men could soon relieve all our wants. Our Sunday School is still in a flourishing condition. This is the most important branch of any church. It is here the impression is made, that gives coloring to the after life—"tis here where the "twig is bent," which gives "inclination to the tree." How important is it therefore, that children should be taught to "remember their Creator." How important that the early part of their life should be improved and guarded with utmost carefulness. It is here that the character is formed, and yet how little attention is paid to this nursery of the morals of the young. We will soon commence making preparations for our annual exhibition. The last one yielded a net revenue of over \$200. We will give you some account of it when it takes place.

Fraternally, yours,

JAMES L. CAMP.

#### RETURN OF BR. BALCH.

We have the satisfaction to announce to our readers, that our co-laborer, Br. Balch, returned from his European tour in the Steamer United States, which arrived at this port on Thursday of last week. He appears in excellent health and spirits, and expresses himself much delighted with what he saw, and the reception he met with from distinguished persons abroad. He remained in the city but a short time, being under the necessity of proceeding immediately to the east, to join his family, who have been sojourning in New Hampshire during his absence. He expects to return in season to supply his desk in Bleecker street next Sabbath, and our readers may expect to hear from him through the editorial columns in the first number of the new volume. In the course of a brief interview with him, we learned that he has many facts and incidents treasured up, which he had not leisure or opportunity to give in the hasty sketches written for the paper during his absence, but which he has preserved in his notes, and will be given to our readers as soon as he shall have opportunity to write out and arrange them. His account of matters pertaining to the state of our cause in France, and in Germany, is particularly interesting. In the personal interviews which he enjoyed with many of the most distinguished Protestant clergymen in Paris, he was surprised to find that they were believers in, and warm and enthusiastic admirers of, Universalism, and they were equally surprised to learn from him that there was a large and powerful body of believers in the same sentiment on this side of the water. He attended a large public meeting, where he delivered an address; and the astonishment of the audience was great when he informed them that there were 800 preachers of Universalism in America. But we will not anticipate the narrative, but allow him to give in his own language the account of what we are sure will gladden the heart of every reader—the rapid extension of liberal principles in the old world.

S. C. B.

#### CLINTON LIBERAL INSTITUTE.

##### FEMALE DEPARTMENT.

It is well known to those acquainted with our affairs in Clinton, that the buildings occupied as School and boarding

every respect unsuitable for the purpose to which they are applied. Neither in location, size, appearance or accommodations are they such as the interests of the School demand. It is utterly in vain for Universalists to attempt to keep up a School which is not as well provided as other Schools in the country with all that convenience and the taste of the age require. Experience has demonstrated that they themselves will not support a School which is greatly deficient in these respects.

The Female Department of the Clinton Liberal Institute is the only School for young Ladies belonging to our denomination, in the State of N. York. The School building can accommodate at most not more than 50 or 60 pupils, and these but poorly, while the boarding house can receive no more than 15 or 18. In appearance they are no better than their accommodations. The boarding house is but a respectable common dwelling-house, occupied by the Principal of the Department; while the School building, originally a cheap, ill-designed, half finished edifice, now shows the marks of time and wears an aspect as uninviting as can well be imagined.

I wish to ask the question, whether such buildings are respectable for the accommodation of the only Female School of a denomination, which registers 257 Societies, owns 171 Meeting Houses and numbers 133 Ministers in the State of N. York? Are they worthy of our numbers, wealth and influence? Are they such as command the respect and secure the patronage of our own friends? We have teachers of the highest character. Better ones are not to be found in the State. Yet Universalists with the exception of 40 or 50 families a year, send their daughters elsewhere. The Female Department of the Institute is not what they could wish. Its buildings look poor and mean. To do away with this objection, and wipe out the stigma which its continuance would inflict on us, the Trustees appeal to Universalist Ladies—to the mothers, wives and daughters of our denomination—for means to erect an edifice, of such size, accommodations and appearance as will meet the wants of the School. They wish no extravagance, but a plain, neat, well designed and well furnished building, that will be at once convenient, healthy and agreeable.

A pleasant site containing a plot of three acres, on an elevation just out of the village, with one of the finest prospects in the State, will, it is understood, be tendered to the Trustees as soon as they are prepared to commence operations. Several hundred dollars, the fruit of a few solicitations in this immediate neighborhood and two or three other places, are already in hand. Every Universalist lady in the State, it is believed, will feel an interest in this enterprise which so nearly concerns her sex, and every one who has the ability, it is hoped, will do something for its accomplishment. The work must be begun immediately. It can be performed within the succeeding nine or twelve months as well as ever. The money for its completion can be raised in six months or even in three, yea, if the ladies of our denomination would but say the word—in one week.

Such an edifice as we need is estimated to cost about \$6000. If the ladies of each Society in the State would but raise \$25, the work is done. In some Societies they can easily raise five times the sum. If subscriptions are not easily obtained, let the ladies resort to a Fair, Tea Party, or almost any social entertainment, and I will be responsible for their success. Only let them reflect on the importance of the object, and go earnestly to work, and the result is certain.

One word more. This is to be a building for the *Female* Department of the Institute, and the *Ladies* are to provide the means for its erection. No money will be solicited from my own sex. The work and the glory are for our mothers, wives and daughters. If gentlemen are disposed to give, let them understand that it is a piece of gallantry only and the benefaction will redound to the honor of the ladies alone.

Up and to work. The object is worthy of

your zeal, and the successful attainment of it will reflect new lustre upon your own character and the great and good cause in which we are all so much and so justly engaged.

T. J. SAWYER.

Clinton, October, 1848.

### UNIVERSALIST HISTORICAL SOCIETY.

#### SECRETARY'S REPORT.

**MR. PRESIDENT AND GENTLEMEN:**—Since my last annual report little has occurred in the affairs of our society, which calls for particular notice. Owing to circumstances beyond our control very few additions have been made to our library. Twelve months since I sent orders to Germany for a very large catalogue of old books belonging to our subject, embracing almost the whole list now known to us, and not already in our possession. Unfortunately, I have received no returns, though the order in ordinary circumstances, might have been answered in six months. But it will be remembered that there are many difficulties in gathering old books. Many of those ordered from Germany were published in the seventeenth century, and few later than in the beginning of the eighteenth. Such works, even in Germany, which is proverbially careful of old books, are not to be met every day, and some expense of time and money must be made in collecting them. But they relate to the subject of our history at so early a period, and must in themselves be so curious as well as valuable, that no efforts should be spared in obtaining them. There is a small number of books in England, lying under the same circumstances. We must collect them also as soon as may be, for every year that passes adds to the difficulty of getting them.

There is one circumstance connected with our foreign correspondence, which I must mention, though whether it will excite your pleasure or regret, I cannot venture to predict. Dr. Credner of Giessen, with whom we have been in correspondence for several years, and who sympathizes so deeply with us, contemplates emigrating to this country. He turns his attention towards America, on account of the unhappy political state of his native land. He has long stood in the front rank of the advocates of both civil and religious freedom. At present the aspects of Germany are anything but encouraging to the friends of liberty, and our valued correspondent looks to the United States as an asylum. He wrote me several weeks ago expressing his views and soliciting advice. I believe that this society and the denomination at large, would justify me in extending to him the cordial sympathy of American Universalists, and any assistance which his circumstances might require or our ability enable us to give.

Dr. Credner's acknowledged learning and talents, his Christian character and worth, will not only entitle him to great consideration and kindness should he come to our shores, but will render him a valuable acquisition to our cause, and an important coadjutor in the good work in which we are engaged.

Were it possible for some one or more of our clergymen to visit Europe, with the sole or at least chief purpose of studying the religious aspects of the old world, and especially its faith and opinions in regard to the dogma of endless torments, and the opposite opinion of ultimate universal happiness, it cannot be doubted that it would furnish matter at once of gratitude and encouragement to Universalists on this side of the Atlantic. It is well known to ourselves as well as to our so-called orthodox neighbors, that the popular views entertained in this country on these subjects do not obtain to the same extent in Europe. But for the urgent efforts of the American divines in the "World's Convention," so called, held a year or two since in London, the doctrine of endless punishment would have had no place in the great platform of evangelical alliance, there formed and adopted. Nor was it till after three days discussion, and

we may well believe a great deal of pertinacity and dogmatism, that it was admitted at last, and even then with at least the secret disapprobation of a most respectable minority, some of whom were too much offended with its introduction to allow of subsequent silence, and manfully protested against it. I can not but feel it to be in a high degree important to probe this business somewhat more deeply. I wish to know how many of all Protestant divines in Europe can be justly regarded as believers in endless torments. I wish moreover to know how many and who believe in universal salvation, and the grounds on which they believe it. It would also be very interesting to ascertain how large the number may be, who, disbelieving endless punishment, now hold a somewhat middle position, so that they can be said neither to believe in one doctrine or the other. There is a vast amount of most interesting information to be gathered from Europe, not by an European, but only by an American Universalist, who taking our stand-point shall be able to see and report things as they actually exist in relation to this stand-point, and as they bear upon our general cause. I insist upon this subject so repeatedly from a conviction of its importance. I do not expect that this society will send out a minister to perform this work. It has not the pecuniary means, but I do hope that some of our Brethren, with the necessary means, and the zeal and other qualifications needful for the enterprise, will ere long embark in it and carry it through. Besides giving him rare advantages for acquiring practical knowledge, it would furnish a field for great usefulness in the denomination and endear him to all our hearts.

In casting a glance at the denomination of Universalists at the present moment, we see little or nothing to discourage us, while there is much to afford us sincere gratification. The denomination is still increasing. The statistics as furnished by the Register are as follows,—In North America we have 1143 Societies; 750 Meeting Houses; 708 Preachers. We have published during the past year 13 vols. of new denominational books, besides our 24 periodicals.

The pecuniary resources of the denomination are also increasing, and in a ratio much greater than our numbers. This grows out of the fact that many of the converts to our faith enter the denomination young. Under our religious tuition they are honest, industrious and useful citizens. In the great majority of cases they gradually add to their pecuniary ability, and while almost all of them acquire a competence, some become affluent. We have no absolute want, or very little indeed, among us. What we now need especially is to direct some of our superfluous wealth into channels designed to serve our public good. Without lessening, nay while we would much increase the annual judicious expenditure for churches, the public ministry, books and periodicals and the like, we would also invoke a spirit of liberal benevolence for exalting and adorning the denomination by means of Schools and Colleges and all the best facilities and appliances necessary for giving as that rank among our neighbors which we ought to hold and for securing that respect and confidence which we should justly claim. It is now almost eighty years since Murray planted Universalism on the American shores. We have multiplied till we count our numbers by hundreds of thousands, and yet we have not a single College under our control in the land; nor one indeed in which we have the slightest influence. All that we can justly claim in the most liberal, is a sort of toleration, the right to exist without abuse and persecution! Indeed this is rarely conceded to us, and when it is, we receive it as a species of honor.

I confess I look upon this state of things as derogatory to the denomination. While we were without the ability to remedy the evil, we did well to endure it with a submissive spirit, but now, now that we have means adequate to any wants of the

kind, a farther tolerance of the evil is positive disgrace. Am I told that we have not the wealth necessary to found and endow a College, and establish such other Schools as our circumstances demand? We have the means. Without infringing upon any other duty, without injuring any domestic interest in the world, we could if we would, in one single month, bring together a sum every way sufficient for all our purposes, sufficient to provide liberal means for education and to honor our profession and zeal.

It cannot escape the careful observer of the times that we are surrounded with most encouraging omens of the progress of our fundamental views of religion. Many even among the so called Orthodox clergy are embracing Universalism and enrolling themselves in our ranks. Besides these there are several at the present moment, distinguished for their talents and influence, who though they see—only like the blind man in the Gospel—"men like trees walking"—are still exerting a wide influence in modifying the popular Church orthodoxy. I allude to such men as Dr. Bushnell, of Hartford, Ct., the Rev. Mr. Beecher, of Brooklyn, N. Y., and others of less notoriety. Were we not taught to rejoice in every approximation to the truth, it might amuse us to see these men preaching as novelties doctrines which Universalists have avowedly held and advocated in the country for three quarters of a century!

To show how generally more Scriptural views are spread abroad, it is only necessary to refer to the notorious fact that the popularity of most Orthodox men is measured at the present day by their liberality. The less they preach the old peculiar dogmas of their creeds, the more are they followed and admired. The more rational views which they are setting forth, however imperfect or crude, have to their congregations the charm of novelty, and are regarded as little else than the results of a most profound *de novo* study of the Holy Scriptures. The whole community is set in motion by the *new doctrine* while in nine cases out of ten, it is only a very narrow and purblind view of what we have been preaching fully and clearly these many years.

Yet let us not despise this state of things. I cannot doubt that Almighty God is employing the best instrumentalities for the accomplishment of his holy will. What we regard as exceedingly imperfect views of divine truth, may after all be the only views which a misinstructed community would receive. Clearer light might dazzle and offend their weak visual organs. It needs time to lead them up to the complete apprehension of what is so important and what their prejudices would forbid their receiving at once.

I cannot close without alluding to the new chapter in the history of our denomination which the marvellous developments of the past year have furnished. It came into the heads of a few of our young brethren, which had never been overcharged with comprehensive or clear theological views, that a new revelation was necessary to them, or at least that the old one which Universalists had always most cordially held, was too imperfect for their farther use. While laboring therefore under the same morbid disease they struck out for remedy into two directions. One party assumed *clairvoyance* for their guide and found what they ought—a *new revelation*—in the stupid absurdities or insane dreams of one Davis: while the other party with just as good reason precipitated themselves into the bottomless profundities of American Transcendentalism. The most amusing part of the whole affair was that these young gentlemen really flattered themselves into the pleasant delusion that they could carry over the whole denomination into their own fooleries. That opinion was speedily cured, as soon as their little party had assumed sufficient importance to call up the attention of the denomination. And now the whole clique is among things that were. Their new revelations, their new

philosophy have all gone whence they came—to the moles and the bats.

By this development the denomination has lost perhaps ten or twelve young ministers, at the same time rid itself of the same number of restless spirits, which without any positive faith in Christianity could only have made respectable hypocrites and disgraced a profession for which they were unfitted. If any others of like opinions still remain among us, I know they would consult the interests of the denomination by leaving us at once. They only add to our numbers, while they lessen our strength. Rotten timbers do not make the ship strong however important the place they occupy. In the great work in which we are engaged, we need 'faithful men,' men who not only hold the truths of our holy religion themselves, but are able to teach others also.

Finally brethren, let us thank God, and take courage. The harvest is whitening before us, and the laborers are being multiplied. All of which is respectfully submitted,

T. J. SAWYER.

#### THE OCCASIONAL SERMON, BY L. C. BROWNE.

Br. Cobb, in a highly commendatory notice of the above named discourse, in the "Christian Freeman" of last week, intimates an intention to re-publish it. We confess that we were somewhat surprised at this, inasmuch as we had previously notified the public that we had printed a large edition in pamphlet form, and have now a considerable quantity on hand. We do not mean to be outdone by our editorial brethren in courtesy and liberality, but it really does not seem to us exactly the fair thing to interfere with the sale of our pamphlet, by such a course. Would it not be better for Br. Cobb to order a quantity of the pamphlet, and let his readers know that they can have the sermon of him, or us, for the trifling sum of six cents. It is cheap enough in all conscience, for a discourse of that character.

#### UTICA.

We were much gratified to learn, as we did on the occasion of a recent visit to this place, that since Br. Francis commenced his labors here, quite an encouraging interest has been awakened. Measures have been taken to revive the Sabbath School, with a good degree of success, and the meetings are well attended. We have all confidence in the zeal, fidelity, and prudence of Br. Francis, to conduct the work aright; and if the band of believers, who, through the adverse circumstances under which they have suffered, have been scattered abroad, will but rally around, support and encourage him, as they now seem disposed to do, we trust that the day will not be far distant, when a new church, devoted to the service of the universal Father, will bless their enterprise.—May the Lord prosper them, and hasten the day when their hopes in this behalf shall be realized.

S. C. B.

#### ORCHARD-STREET CHURCH.

Evening services will be commenced in the Orchard-street Church on Sunday evening next. By request of the friends of Temperance, Br. O. A. Skinner will preach at that time a Temperance Sermon. Arrangements have been made by the Ward Temperance Committees for this meeting. Services will commence at 7 1-2 o'clock.

#### NOW IS THE TIME!

We repeat it, now is the time, if our friends mean to assist us in the way they have promised, by making an effort to increase our subscription list. It ought to be doubled, and would be if Universalists could be awakened to a sense of their duty and their privileges.

## BR. T. J. GREENWOOD.

Br. Greenwood, of New London, has received and accepted an invitation to take the pastoral charge of the Universalist Society in Dover, N. H. It is with unfeigned regret that we are called to part with him from this neighborhood, where his services are so much needed, and where he has been so universally respected and esteemed. For the sake of the cause in Dover, we rejoice, as we believe there is no man whose prudence and sound judgment can be more certainly relied upon for the judicious management of the affairs of a Society.—Our best wishes will attend him in whatever portion of the Master's vineyard he may be called to labor; and devoutly do we pray that this new engagement may prove mutually agreeable and profitable. He will remove to Dover the first of the ensuing month, and desires to be addressed accordingly.

## BOSTON HOME MISSIONARY.

Br. A. R. Abbott has received and accepted an invitation to become the Boston Home Missionary, in place of Br. J. G. Forman, who declined the appointment.

## SERMONS ON CREEDS.

Br. Skinner, by request, will continue his series of Sermons on Creeds two Sabbaths more. He intended to preach only three, but the desire expressed by many of the friends has induced him to change his purpose. The fourth will be on the Faith necessary to constitute a Christian. The fifth on Christian Liberty.

## NEW YORK ASSOCIATION OF UNIVERSALISTS.

An adjourned meeting of the New York Association of Universalists, will be held in the Vestry of the Orchard-street Church on Thursday evening the 9th of November. It is hoped that all the ministers and delegates will be present.

## BRAMAN'S CORNERS.

We had the satisfaction of spending the second Sunday in October with the Society in the above named place, and were much gratified at the numbers and appearance of the congregation. They have a neat church, and so far as we could judge, are not wanting in that zeal and fidelity which are requisite for the establishment and permanent prosperity of our cause. Our worthy brother Aspinwall is their settled pastor, and receives, as he deserves, the confidence and cordial support of his people—who, as we are happy to learn, are devotedly attached to him.

S. C. B.

GRAHAM'S MAGAZINE.—The November number of this best of monthly magazines, has been received from the publishers, Dewitt and Davenport, Tribune Buildings. It is embellished with two fine engravings, and filled with more than its usual variety of choice and interesting articles.

## BUSINESS ITEMS.

Br. Tompkins—credit Mrs. Eliza C. Wright, East Pembroke, N. Y. \$2 for Repository, and charge this office.

## DEDICATION AND INSTALLATION.

The Universalist Church in Norwich, Conn., having been enlarged and re-modled, will be dedicated to the worship of "God, the Savior of the world," on Wednesday November 15th. Service to commence at 2 o'clock, P. M.

Sermon by the Rev. Moses Ballou.

In the evening of the same day, Rev. E. W. Reynolds will be installed as pastor of the First Universalist Church and Society in Norwich. Services to commence at 7 o'clock.

Sermon by Rev. Henry Bacon.

The Installing Council will meet in the Vestry of the Church at 9 o'clock, A. M.

A cordial invitation is extended to all, both ministers and people, to attend, and unite with us in the worship and joys of the occasion.

Per order

C. TRACY, Secretary.

## RELIGIOUS NOTICES.

Br. S. J. Hillyer will preach in New Preston Conn. Friday evening Nov. 10. Wolcottville Saturday evening 11th, Winsted Sunday 12 A. M. Barkhamsted 2 1-2 P. M., and Woodbury Tuesday evening 14.

ORCHARD-STREET CHURCH.—Br. O. A. Skinner will preach a Sermon on Sunday morning next, on the Faith necessary to constitute a Christian.

In the evening he will deliver a Sermon on Temperance. Service will commence at 7 1-2 o'clock

Br. Bulkeley will preach in Camptown, N. J. the second Sunday in November, at 10 1-2 A. M., at Jefferson Village at 1-2 past 2—and at Middleville, at 6 P. M.

Br. Bulkeley, will preach in Woodbridge, N. J. the third Sunday in November, at 1-4 before 11 A. M., and in the School house near Br. Tappan's in the evening.

Br. B. B. Hallock, will preach in Blauveltville, the 2d Sunday in November, morning and afternoon, and at Piermont in the evening.

## CONFERENCE.

A Conference of the Hudson River Association will be held at Braman's Corners, the third Wednesday and Thursday, (the 16th and 17th) of November. A cordial invitation is extended to ministers and friends generally to attend. Those who come by railroad or canal, will stop at Port Jackson, opposite Amsterdam, where friends will be in waiting with conveyances to take them to the place of meeting.

J. A. ASPINWALL, Standing Clerk.

## Marriages.

In this city, Oct. 15th, by the Rev. Otis A. Skinner, Mr. Henry S. La Rue to Miss Henrietta Opdyke. By the same, Oct. 18th. Mr. Ellis B. Broomehall, of Wayland, Mass. to Mrs. Maria Chute, of Boston. By the same, Mr. Washington Farrington to Miss Mary H. Warner, in Poughkeepsie, N. Y. on the 15th inst. by the Rev. S. J. Hillyer, Mr. STEPHEN T. MARTIN, and Miss JANE MARTIN, both of that place. On Sunday evening by the Rev. George Bush, Mr. William Richards of Deckertown, N. J., to Mrs. Ruth Doland, of this city.

In this city, on the 25th of October, by Rev. M. Rayner, Mr. Dennis McMahan, Jr. and Miss Lucy Ann Harrison, all of New York.

By the same, Oct. 22, Mr. Albert Bogart and Miss Mary Caroline Neach, both of New York.

In this city, Oct. 21st, by Rev. E. H. Chapin, Mr. Michael K. Murphy, to Miss Margaret Wells.

Oct. 23d, by the same Mr. Robert S. Halsey to Miss Margaret Dearborn.

By the same, Mr. Eliphalet D. Ruggles to Miss Hannah H. Beaton, both of Boston.

Oct. 24th, by the same, Mr. Thomas S. Sperry to Miss Elizabeth Hopping.

Oct. 26th by the same, Mr. Joseph Dill, of Abington, Mass. to Miss Mary Jane Howland, of Pembroke, Mass.

## Deaths.

In Putney, Vt. Oct. 5th. Mrs. POLLY KNIGHT, wife of Jonathan Knight, aged 73 years.

In North Salem, N. Y. Sept. 20th JOHN W. RITCH, aged 22 years. He was a worthy and upright man; and by his moral habits and manly deportment merited and received the respect of his numerous friends and acquaintances.

In the same place, Oct. 14th, Mr. LEWIS RITCH, aged 47 years. Thus in a short time has the father followed his eldest son to the spirit world. Mr. Ritch possessed a well informed mind, a sound judgment and an honest heart. By his death his deeply afflicted family have lost a worthy head, the community an exemplary and useful man, and the Universalist Society a consistent member and a practical Christian.

S. J. H.

## New-York Cattle Market...Monday, Oct. 30.

At market 1400 Beef Cattle, 70 Cows and Calves, and 4,000 Sheep and Lambs.

BEEF CATTLE—Are in good request and the prospects are fully sustained. Sales at from 5 to 7 per lb. as in quality. About 200 were left over unsold.

COWS AND CALVES—Bought from \$22.44 to 50. All sold.

SHEEP AND LAMBS—Market abundantly supplied, and sales as follow Sheep 1 12 to 2 62 to 3 75. Lambs \$12.62 700 left unsold.